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WEEKLY REVIEW.

—A correspondent asks us how we account for the resemblance between events in the life of Christ as recorded in our Gospels and certain legends of Gautama, the Booddha of the Burmese. He mentions these: Miraculous birth; fast and meditation for 49 days; exposure to temptation; Sermon on the Mount; Conversion of a famous robber. He adds: "Skeptics bring these up, not to prove the truth of Booddhism, but to show that the life of Christ consists of many eastern legends attached to a certain man."

The evangelists set forth Jesus as the Christ, the Saviour of the world, the God-man, indicated and expected from the beginning of the world, in his character and mission essentially different from all other teachers of religion; it would accordingly seem that eastern legends of Gautama or any body else would be the last thing they would trouble themselves about. Such legends would fall against the end in view. The supposed resemblances are not particularly striking; for one point of resemblance a hundred points of difference would be found. The really distinctive features of Christ's character and mission are not among these alleged resemblances. We know of nothing more completely opposed to each other than the teachings of the founder of Booddhism and those of Christ, regarding the Supreme Being, religious merit, the way of salvation, the destiny of man, etc. With regard to ethical teaching, the peculiarity of Christ is not that he shows men their duty more clearly than others, but that he supplies men with motives to do it, and brings them into a condition in which they have both the heart and the power to do it. Men have always known more of duty than they cared to comply with. We are not told of any famous robber converted by Christ; the penitent thief was no exceptional culprit; we do not even know his name; Barabbas was not converted. If we were told in the life of Gautama of his converting a malefactor while hanging on the cross, that would be more to the point. Finally, we would like evidence that the legends specified are mentioned in reliable historians that lived before the Christian era. We would recommend the skeptics mentioned to make themselves acquainted with the facts relating to Christ, as attested by friends and foes living in the first centuries of the Christian era. The ordinary accounts of Gautama make no mention of any thing miraculous in his birth. He was the son of a king and was brought up as one that should succeed his father on the throne; he married and became a father; then only he made up his mind to become a religious mendicant and teacher. Booddhism was an off shoot from Brahminism; it does not profess to be a revelation from God; it ignores God; and professes to be a system found out and wrought out by its founder, just as a system of philosophy might be. In Booddhism we have the anomaly of law without a lawgiver, and brotherhood without fatherhood.

—In consequence of the entire failure of the ice supply in Bombay, a Company has been formed for the establishment of ice works on a scale that will yield ten tons a day. It will be some months however before the machinery can be got out and set up. Ice is now brought by rail from Calcutta. —Since writing the above an ice-laden ship has arrived from America and the ice-famine has ceased.

—W. W. has been again writing in the papers. He is not now denouncing religion, but only the idea that a soldier is bound to follow his commander even when he does not approve of the war that is being waged. As a matter of fact we suppose that when the British soldier enlists it is with the understanding that he is to fight any enemy against whom Her Majesty may be pleased to send him. We fancy that the military authorities would be rather indisposed to engage soldiers on the understanding that their obedience is to be conditioned upon their approval of the command. The subjects of Her Majesty are not obliged to serve in the army; once enlisted, it would seem that they are bound to obey. Almost all the wars waged in this world are unnecessary and if unnecessary, unrighteous, and we are not sure that the responsibility is wholly with the authorities. Happily, all doors of exit are not shut against the British soldier. Suppose the case of a sailor who has a conscientious objection against washing down the decks on Sunday, and refuses to do it; he cannot be much surprised if the Captain treat him as mutinous, for refusing obedience; he should have notified the Captain before engaging, that he had such a scruple. We can certainly conceive of cases where a soldier would do rightly to disobey orders. But he could hardly claim exemption from the military doom denounced against such.

—As, from accounts that have been published, it would appear that a good deal of distress still exists in the Sholapoor districts, the Bombay Famine Relief Committee have requested Dr. MacDonald of the Medical Mission to proceed to those districts for the purpose of ascertaining the facts of the case, and arrange for the relief of the distress. At this season, Sholapoor and its districts are any thing but inviting to Europeans, and it shows the unselfishness of Dr. M. that he should have accepted the charge without hesitation. We earnestly hope that his health may not suffer from the exposure.

—We add to our notice of the Arcot Mission Report that the total increase of adherents was last year 1,769.

"In some of the villages the whole parcherry has come over, the idols of stone have been pulled down, and in one village they form the steps of the Christian Church. The past year has witnessed the first accession to village congregations from caste families."

In addition, the following statement is made.

"During the last year, between 800 and 900 families, numbering about 6,000 souls, and residing in 60 different villages in North and South Arcot, have renounced their idols, and formally accepted Christianity. We have not included any of them in our statistical table, as we wish to test their motives before calling them Christians. The movement, although principally amongst the Pariah caste, is by no means confined to them. Pastor John states that of the 18 villages he has received, "two are composed of caste people, one including the Monegar and 11 families."

Many of those who have acceded have been from the famine-stricken, and the missionaries prefer to prove them before including them in their statistics. They are meanwhile receiving instruction in the principles of Christianity. The *Indian Mirror* speaks somewhat sneeringly of this matter as though undue means had been employed. But in the relief distribution, no distinction was made in favor of those who embraced Christianity. Men got relief, without regard to caste or religion. The Report says:

Money has been sent to me from India, England, and America, and over 32,000 Rupees have been received; of which sum about Rs. 25,000 came from the Mansion House Fund. It has been no small work to distribute this sum, and last half of the year has been almost entirely given up to this work, as also the time of most of the Mission Agents. I have no hesitation in saying that I believe thousands of lives have been saved by this money, which has been distributed without reference to caste or creed and for all purposes (viz):—money-doles, nurseries, clothing, repair of houses and agricultural purposes. Day-nurseries were opened in seventy different places, whereby hundreds of starving children were saved from a lingering death. These people owe a debt of gratitude which they can never pay to all who have contributed toward their aid, and especially to the people of England who have surpassed by their noble and munificent gifts all other nations in generosity.

—Large numbers continue to attend the open-air preaching on the Esplanade. As we have mentioned, Mr. M. H. Mody takes a prominent part in these services, and as he addresses the Parsees in their own language, they attend in considerable numbers. While many of these manifest a willingness to hear, 'some of the baser sort' have shown a disposition to annoy him, especially by following him after he has left and is returning home. On Tuesday last, not satisfied with the usual hooting and shouting, they threw stones at him and when one of them was caught in the act, and a movement was made to take him to the Police, a great crowd of Parsees immediately gathered and Mr. Mody received a violent blow on the face which caused the blood to flow. Mr. Mody has the right of any other citizen to be protected as he walks along the street and we have no doubt that this will be accorded. In the services referred to, the aim of the speakers is to set forth the simple Gospel to those who are disposed to hear them, without assailing other religions.

—It is said that there is 'a reign of terror' in Surat because of the arrests that continue to be made on account of the recent riots. As there was something in the way the forms for the License Tax were prepared that was well calculated to excite a high degree of dissatisfaction, it would seem as though the authorities might be satisfied with such vindication of the majesty of law as has been given. About 25 have, we believe, been sentenced to various terms of imprisonment.

—Mr. Krishna Shastri Chiplonkar, whose death is announced, was regarded as one of the leaders of the reform party in Poona. He was a good Marathi writer, and translated a number of books into that language both from Sanscrit and from English; Among the latter are 'the Life of Socrates,' 'Rasselas,' and 'Arabian Nights.'

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CHRIST'S IDEAL OF THE CHURCH.

An unusual degree of attention is given at the present time to the subject of unfulfilled prophecy. Many are of opinion that the time of the end is drawing rapidly nigh. The passing away of the Pope's temporal dominion and the overthrow of the Sultan's power look as though the lines of historical prophecy were running out. A great deal is written about the signs of the times, and many stand in expectation of some wonderful

events shortly to take place. As a matter of course there is considerable divergence in the views of those who occupy themselves with these things, these views being largely determined by the different ways of interpreting Scripture. We have long been of opinion that, *caeteris paribus*, they will be most likely to be guided to a right understanding of the prophetical Scriptures who are most intent on experiencing the sanctifying power of the Spirit in their own hearts and lives. The Spirit of God is essentially the Spirit of holiness; his highest aim is to bring us into conformity with the mind and character of Christ. The three first chapters of Revelation are very instructive on this point. The prizes to him that overcometh are essentially the same as those that appear in the latter part of the book as the ultimate scope of the prophecies. Consequently, it would seem that not he who gives himself most exclusively to the study of prophecy is the one that will be most likely to get the deepest insight into the meaning of the prophecies; nor, on the other hand, is he who neglects the study of prophecy likely to have an understanding of their significance.

As regards unfulfilled prophecy, we are of opinion that no portion of God's word is of more importance than the words of our Lord containing the prayer which he offered in behalf of his disciples when he was about to depart out of this world, recorded in John xvii, especially verses 20-26. He prays for all that shall believe on him through the word of the Gospel; that all may be one; that the very oneness existing between him and the Father may exist between the Father, himself and them. 'The glory which thou gavest me I have given them' he says, and it appears that this glory consists in union with God. He virtually prays that his disciples may stand relatively to the Father and himself, as he had stood while on the earth, relatively to the Father. He would have them occupy the position which he is about to vacate by ascending up on high. When Jesus was on the earth the voice of the Father was heard saying, "This is my beloved son, in whom I am well pleased." The Son ascends up on high and sits at the right hand of the Father, while on the earth the believer takes his place, and the Son says to the Father, the glory thou hast given me I have given him, and then is heard the voice of the Father bearing the same testimony borne to his Son. "That the love wherewith thou hast loved me may be in them and I in them." Of course the prayer of our Lord has reference not to a single believer but to all believers. Now we are not to allow ourselves to be deprived of the blessed significance of this prophecy-prayer, by the consideration that the Son of God is essentially divine. And again we may not be able to understand how the same wondrous intimacy can be established between us and God that existed between Christ and God; the thing for us is to do justice to the words of the Saviour. The fact of the possibility of such an intimacy is clearly set forth here, and that is enough for us; if we have faith to look for the realization of this prayer the responsibility of fulfilling it is with the Holy Spirit. "I in them and thou in me, that they may be made perfect in one." May we give all heed, prayerful heed, to these words. They embody the great aspiration of the heart of Christ for his people, when he was about to depart out of this world. And there cannot be a doubt that they express the present mind of the Saviour regarding his believing people. His prayer is not that they may be united in an organic union, a union of denominations; he is not praying for what are called visible churches, composed partly of believers and unbelievers; but his prayer is for all that believe, wherever found, however separated by worldly accidents. His prayer is that these believers may be brought into the same marvellous nearness to God that Jesus himself enjoyed when on the earth, and that they may be united together by the same wondrous love that binds them to God. He prays for their perfection and explains that this perfection consists in the union of love. "That the world may know that thou hast sent me, and hast loved them as thou hast loved me." What efforts are we making that the world may know that Jesus is indeed the Christ, and that he is now at the right hand of God, clothed with all power; how many profound and excellent works are issuing from the press to stem if possible the tide of skepticism; yet how scornfully this tide sweeps on. Surely there is a better way, a way that shall have the effect contemplated by the Saviour. Our Lord tells us here in so many words that when the thing that he desires is realized, then the world will at once become aware that He is the Saviour, and that believers are clothed with the same privileges that Christ himself had when on the earth, and even greater, for there was then a restriction upon his power, the middle wall of partition not being broken down. We do not undertake to show how the fulfilment of these words will harmonize with that of other prophecies relating to the last times. We have here a plain indication of what believers may be, what they ought to be, what they must be, and of a world-wide victory that shall result from the attainment of this state. And the greatness of the petition in its entirety, must not hinder us from recognizing the obligation that it lays upon each believer. When I think of the difficulties in the way of bringing all believers into this blessed union with each other and with God, it may seem to me that any thing that I may do must be of infinitely little account. But this is not so; every one that overcometh is of importance; no one can say of how great importance his example may be. Each believer is sacredly bound by the fact that he is a believer, to seek the realization in own experience of the Saviour's aspirations. The experience here set as a subime pattern to the church, is summed up in the word 'love.' John in his first epistle, reproduces the prayer of our Lord, in other words "No man hath seen God at any time. If we love one another, God dwelleth in us and his love is perfected in us. God is love; and he that dwelleth in love dwelleth in God and God in him. Hereby is our love made perfect that we may have boldness in the day of judgment: because as he is, so are we in this world. Perfect love casteth out fear. He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" The substance of all this is that perfection is in love; and the love that unites us to God will unite us to our brethren, and this love is to be so reigning in us as that its divine source shall be manifest, and show the world that Christ is Lord to the glory of God the Father. Now here is something in the way of unfulfilled prophecy that is eminently practical, and there can be little doubt that just in the degree in which Christians shall seek the realization of this prayer in their experience, they will be hastening the fulfilment of all prophecy. The descent of the New Jerusalem from heaven is probably nothing else than the consummation of this prayer.

While it is true that the prayer contemplates the union of all believers, it is also true that the beginning of the fulfilment must be with individual Christians, who, discerning the scope and vast significance of this prayer-prophecy, seek to enter into the experience here exhibited. Have we not a responsibility in the matter?

THE SPIRITS IN PRISON.

"LIFE in Christ," by Edward White, is one of the most elaborate and best known works on the doctrine that it is only in Christ that men have immortality. Mr. White does not however accept of the view that in death man wholly dies, no more to live until the resurrection, but recognizes the distinct teaching of Scripture to the contrary effect. He has a chapter on the question, "whether the scriptures teach that any sinful persons, dying in ignorance of Christ, are evangelised in Hades?" He thinks that the Scriptures teach the affirmative in two places. One of these is Paul's address at Athens; "the times of this ignorance God winked at, but now commandeth all men every where to repent." As we read the passage, it simply teaches that men were formerly left to the light of nature and that now there is through the Gospel an express revelation of God's will. In Romans 2 the same apostle teaches that they who had only the light of nature will be tried by that light and not by the light of the Gospel. But the main reliance, to show the scripturalness of the doctrine in question, is What Peter says in his first epistle. We give the passage in the author's own translation:

"'For Christ also once suffered for sins, the just on behalf of the unjust, that he might bring us to God: being put to death indeed in the flesh, but made alive in the Spirit, in which also he went and preached to the spirits in prison, though they once had been disobedient, when the long-suffering of God was waiting in the days of Noah, while the ark was being prepared, in which few, that is, eight souls were saved by water. Christ then having suffered in the flesh do you also arm yourselves with the same purpose; because he who has suffered in the flesh has ceased from sin, so as no longer to the lusts of the flesh, but to the will of God, the remaining time in the flesh to live: for the past time is sufficient to have wrought the will of the nations, etc.: where they think it strange that ye run not with them to the same excess of riot, blaspheming; who shall give account to him that is ready to judge living and dead.' (Those whom he finds alive at his coming and all the departed.) This word, *nekrous*, according to the character of St. Peter's mind brings him back to the thought, with which he had ended the third chapter, of Christ's Spirit preaching to the spirits in prison. And now he adds ver. 6. 'For, for this purpose even to the dead has the Gospel been proclaimed, in order that they might be judged after the manner of men in the flesh but may live according to God in the spirit.'"

It seems to Mr. White that these words explicitly declare that after Christ had died in the flesh he went in spirit and preached good news to spirits of men in the *phulake* or prison, who had once been disobedient in the days of Noah. Having as he thinks, got hold of a passage of the word of God teaching that there is evangelization beyond the grave, the next question is as to the extent of its application. He concludes that there will be a presentation of the Gospel to all the dead who not having heard of Christ in this life are to be judged by Jesus Christ at the last day; and especially to those who had not enjoyed even such advantages as those antediluvians who had heard the law-preaching of Noah. "By St. Peter's declaration then a flood of light is thrown upon the divine dealings with the departed heathen millions. Every human soul survives. Every human soul that has not heard it on earth will have the Gospel explained and offered in Hades." Assuming for the moment that the interpretation given of Peter's words is correct, it seems to us that the author's conclusions are far beyond the scope of the passage. Christ went at a particular time and preached to certain spirits in prison; but Mr. White's conclusions require an arrangement by which there shall be a continuous work of evangelisation among those who have departed this life. The spirits in prison mentioned by Peter are the spirits of some who were disobedient in the days before the flood. It is not easy to see why the apostle should single out these for specification, if the evangelization has reference to all those who in this life were not made acquainted with the Gospel This doctrine of a second probation in the world to come for all who have not heard the Gospel in the present life, is so little in accordance with the impression produced by the constant tenor of the word of God, that one would wish to have it set forth in language that would not admit of doubt. Is there not another view of the meaning of the passage, more in accordance with the rules of exegesis and with the teachings of the rest of scripture? we believe that there is; at the same time we are aware that the view we entertain of the passage is one that is not in harmony with opinions generally held by Christians in these days. First, however let us refer to another view of the passage held by some modern commentators. According to them the meaning is that as, after the resurrection of Christ, the Gospel was preached through the Spirit to the nations, so at the beginning of the world Christ, by the Spirit given to his servant Noah preached to the ungodly contemporaries of that prophet,

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who are now spirits in prison. But this interpretation is very strained; it distorts the language to bring out a sense that corresponds with our own notions, or with what we believe to be the truth. On this rendering what are we to do with iv. 6: 'For this purpose has the Gospel been proclaimed to the dead, that they might be judged after the manner of men in the flesh, but live according to God in the spirit'? The dead here cannot mean those who are dead in trespasses and sins simply, for then there would be no pertinence in the words that follow, 'that they might be judged after the manner of men in the flesh.' These words imply that the persons spoken of were not men in the flesh.

We proceed to give our own view of the teaching of the passages in Peter. We ask our readers to turn back to the chapters that treat of antediluvian times. In Genesis vi we read: "When men began to multiply on the face of the earth and daughters were born to them, the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. When the sons of God came in unto the daughters of men, and they bare unto them, the same became mighty men which were of old." Now in modern times, the common explanation of this passage is that they who were pious intermarried with those who were not so. But throughout the Old Testament the expression 'sons of God' (*Beni Elohim*) means angelic beings. The expression occurs repeatedly in the book of Job and no one doubts that there it means angelic beings. Anciently there was no other view taken of the meaning of the passage in Gen. vi than that it referred to angels. The sons of God are evidently distinguished from the men who were then multiplying on the face of the earth. If the descendents of Seth and the daughters of Cain had been intended, it is difficult to see why this language should have been used. Again, why should it have been only the sons on one side and the daughters on the other side that intermarried? We cannot rate very highly the piety of the sons of Seth if they were more attracted by the physical beauty of the daughters of the ungodly, than by the superior charms of those who loved the Lord. The reason why in modern times there is such a disinclination to look upon these sons of God as angelic beings, is that we are shocked by the idea of such an unnatural alliance, and because we are in the habit of conceiving of the angels as having very etherial bodies. But in the book of Genesis we have repeated accounts of angels who visited the earth on divine errands, and who were for the time at least possessed of bodies that fitted them to tread this earth, breathe this air that we breathe, eat the food that we eat, and whose persons aroused feelings of abominable concupiscence in the vile minds of the people of Sodom. When the wisdom of God saw fit that they should visit this earth, the power of God went with them to invest them with bodies that corresponded with our bodies. In the New Testament there are angels mentioned who are described as young men in appearance. Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation? We are to remember that the antediluvian period was the infancy of the world, when man's departure from the paradisiac state was comparatively recent, and when such commerce between heaven and earth as is implied in a continued residence of angels on the earth, would seem by no means so strange as it would now. For instance, death was very little known. Possibly there was only one death in the first century, that of Abel. If we reckon a generation as the average duration of men's lives, then there were barely two generations before the flood, and during the greater part of this time death must of have been of very rare occurrence.

Let us now turn to the 2nd epistle of Peter ii. 4-6: "If God spared not the angels that sinned but cast them down to hell (Tartarus), and delivered them into chains of darkness to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow," etc. Now these angels are not necessarily those whose fall preceded the fall of man. We see how they are mentioned here in connection with the flood. Turn now to a corresponding passage in Jude: "And the angels which kept not their first estate but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." We have now obtained the keystone of our argument. It is in the Greek phrase rendered, 'in like manner,' in the verse just quoted. The Greek is: *ton omoion toutois tropon*, literally, *in manner like to them*. Our version omits the pronoun by which the sin of the cities of the plain is expressly declared to correspond with that of the angels. There is no escape from the significance of this little word *toutois*. It settles the matter to our mind and removes it from the region of doubt or controversy or speculation. In the infancy of the human race, holy angels were permitted to come to this world to draw the thoughts of men to the world above, and show them by contrast the excellence of the paths of righteousness. They had hearts full of love and sought to win the children of men to the way of God's commandments. But they were not sufficiently on their guard against the allurements and blandishments of sin and some of them fell. And it was to cut off the terrible results of this monstrous misalliance that God executed that strange judgment, the deluge. This view that we have now presented seems to this incredulous age of ours quite inconceivable; but it was the view entertained in the apostolic age. Jude quotes from the book of Enoch. We have the book of Enoch in the Ethiopic version. It speaks of the apostate angels, identifying them with the sons of God in Genesis, and its testimony regarding them is quoted by Justin Martyr and other Christian writers of the second and third centuries. The book is of course in its present state corrupt and probably became so at an early period and thus forfeited its place in the canon. Jude's quotation shows that there must have been an inspired nucleus. We merely refer to it to show what views were entertained in the beginning of the Christian era as to the apostate angels. It was this view which suggested to Byron his drama on the subject

As another race had become involved in man's destiny by yielding to his sin, we can see the force of the passage in i Peter. Christ is represented as visiting them in their prison to announce to them that as they had identified themselves with man and had been involved in his doom, it was consistent with divine Justice that the salvation which had been wrought out for man by the Son of God should be made known to them, that they might be judged according to men in the flesh but live according to God in the Spirit.

We close with one or two references. "Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, *seen of angels*, preached unto the Gentiles, believed on in the "world, received up into glory." I Tim. III. 10 Know ye not that we shall judge angels? 1 Cor. vi. 3.

MONOTHEISM AND INTOLERANCE.

In the *Soobodh Patrika* is an article e titled "the monotheist's view of other faiths." It quotes the command, "Thou shalt have no other God before me," and makes the following extraordinary remarks upon it:

"The spirit which conceived this commandment is the spirit that distinguishes all religious that have sprung from a Semitic origin. It is essentially a spirit of intolerance. It assumes that a certain class of men only knows the True God and all others worship devils. It supposes that God is partial to a certain race of men and consigns all the others to misery—eternal misery. It naturally leads to persecution; and that persecution does not necessarily proceed from the benevolent motive of saving ignorant souls but most often from a desire to proclaim the triumph of what is believed to be the True God;—the triumph of one's own religion. This is evident from the violent and utterly ungodly and almost fiendish manner in which such religions are often propagated."

From this it would appear that it was a great mistake for God to command his creatures to worship himself alone. He should have said unto them, "It matters little what you worship. Your happiness and improvement are not to be promoted by the knowledge and worship of him who is, and in whom all excellence centres; in fact, it is not at all necessary that man should occupy himself with the truth. Falsehood is good enough for him." God is indeed in a certain sense tolerant of the various false religions in the world; he allows them to exist; but he bears testimony against them, first, by prohibiting the worship of all Gods that are the creatures of men's imaginations, (2) by the manifestation of his perfections in all the constitution and course of nature, and (3) by declaring that he will bring men into judgment for their disloyalty to himself. And in like manner, they who truly know and worship Him who is the one living and true God, are tolerant of other religions. They do not seek to destroy these false religions by any undue interference with men's liberty, by violence or bribery; but they testify against them by declaring the truth. The greatest insult that can be offered to the Godhead is to say that it makes little difference to men whether they worship the hideous conceptions furnished by their own depraved minds, or worship him whose nature and whose name is love. These are indeed the ideas entertained by worshippers of Ganputti and Kali, but they appear strange enough when they are put forth in the name of monotheism. The Romans were tolerant of all other religions except Christianity, and would have tolerated that if it had tolerated them. They would have gladly given Christ a place in their Pantheon along with Bacchus, Venus and the rest of the Olympian rabble, if the early Christians had agreed to it, in a word, if the early Christians had had the ideas expressed by our contemporary. In that case, he would not have been distressed by seeing the principles of the Gospel so influential as they are to-day; but would have had the privilege of reading the history of pagan Europe reaching down to the present century. The primitive Christians showed their intolerance by joyfully dying for the truth which had been committed to them. Stephen was an example of such intolerance. If he had only let the poor Jews alone in their errors they would not have stoned him to death. Let us look for a moment at these two forms of intolerance: that of Stephen who denounced what he believed to be false and harmful and who sought to persuade men of the truth of what he said by argument, and who willingly laid down his life in proof of his sincerity; and that of the Jews who looked upon it as a dreadful crime to say that they were in error, and ruthlessly put him to death. Now we do not hesitate to say that this latter form of intolerance has always and everywhere existed among men, with the single exception of those who have learned of the Lord Jesus Christ a better way. All over the world and throughout all time we find that men who have any religion at all, resent in the highest degree any interference with their views and persecute those who oppose them, in the degree in which they have the power. Mahomedism, just in the measure that it justifies religious persecution, shows that it is not commissioned of God. With regard to false forms of Christianity, we disclaim all responsibility for them. The persecuting spirit has been manifested among them because they shut up the Scriptures and substituted [illegible] of man; and wherever this spirit has been cast out, it has been through the truth and fuller manifestation of the Gospel. The command "Thou shalt have no other God before me," is a command addressed to the people of God. It is not, "thou shalt not let any other people have any other God," but it has simply to do with their own worship. It is a very morbid kind of criticism that sees in

this the essence of intolerance. But did not God require the Jews to slay idolaters of other nations? Nothing of the kind. After their establishment in the land which God had given them they carried on no war of religious propagation. They never attempted to proselytize surrounding nations by the sword or in any way. But surrounding nations deeply resented their monotheism, and often endeavoured to destroy them. With regard to the Canaanites, they were in possession of a land which God had already given to the Jews and they had abundant evidence of this fact, when the Israelites crossed the Jordan dry-shod, and when the walls of Jericho fell down at the sounding of their horns. The hand of God was so conspicuously in these things, that it was as a divine proclamation to the inhabitants that they did not belong in that land and should withdraw; and if they had obeyed this, they would have saved themselves from the doom that came upon them. "The earth is the Lord's and the fulness thereof," and for 400 years God had promised to the descendents of Abraham that they should have the land of Canaan. The *Soobodh Putrika* is pleased to inform us where the true conception of monotheism is to be found, viz. in Hinduism, in the Bhugawat Gita.

"A monotheism, associated with intolerance and with the notion that all classes of men except one have been doomed by God to perdition is a narrow and mistaken monotheism. The true monotheistic view is that unfolded by the Bhagvadgîtâ. 'Enslaved by their own peculiar temperament and with their perception bedimmed by their various desires, men worship other deities and undertake vows (to propitiate them). When a man's faith has fixed itself on a certain form and he wishes to worship it with devotion, I myself give firmness to this devotion. With that devotion he adores that form and obtains his desires, and this fulfilment is effected by myself. But the fruit thus obtained by these little-knowing persons is not permanent.' And again: 'Even those who worship other deities with faith, worship me, O Kaunteya, but they do so not according to the true way. I am the recipient and lord of all kinds of worship, but they do not know me as I am in truth, and hence, they miss the aim.' Thus, then, whoever worships any being higher than himself, worships God, but his notion of the deity takes a peculiar tinge after his own character and temperament, and hence the object of his worship is not quite what it should be. On this account though he obtains the fruit of his devotion, it is not the highest, and the highest is accessible to him alone who worships God as He is truly. The follower of every religion, therefore, is destined to rise higher in another world and no one is condemned to misery on account of his religion. It is only now that the foremost European minds have been coming round to this idea and recognising the amount of truth that there is in every religion, and to this they have undoubtedly been led by a study of the religions of India.

From this it appears that the true view of monotheism is one that tends in the highest degree to promote polytheism and that of a very degraded type. No one can deny that such has been the effect in India during the 17 or 18 centuries that have possibly elapsed since the Bhugawat-Gita was written. If the foremost European minds have been led by the study of the religions of India to the belief that it is more important for men that they should be left undisturbed in falsehood rather than that they should have the truth shown to them, then alas for those who are led by these foremost men. Do these foremost minds believe that there are worlds to come in which our religious errors are to be gradually corrected? Why correct them, if they do not militate against the true welfare of God's creatures. If the truth is not necessary in this world why should it be necessary in other worlds? God is not different there from what he is at present. The entire plea of our contemporary may be summed up in the statement that sinful man's convenience is of more account than the will of God. Yet the *S. P.* is generally regarding as favouring the views of the Brahmos.

PAID EVANGELISTS.

J. H. M., a missionary, puts forth in the *Lucknow Witness* some views that will probably startle if not shock some that read them. He says:

"Is it not a fact that Christianity is now attempting the conquest of the world by her money? Does any one doubt our assertion? The proof is easy. Take away the money foundation and the money cement which binds the building together and the fabric of Indian indigenous Christianity will almost entirely disappear. No one knows this better than the missionaries who read this paper.

"Christianity must pass through its heroic stage in getting foothold on new soil. It was so in Europe and in America, In the heroic age the preacher and evangelist is an enthusiast who, through poverty, persecution, and loss of all earthly things, plants firmly the standard of the new faith. He is always poorer than his people. As time goes on and the new faith gets established, the leaders share in the prosperity, are well paid, live comfortably. Now our charge against mission administration is this, that it attempts to introduce here in India, even before the heroic age has commenced, a state of things which can only be found after the heroic age has passed and the country conquered for the new faith. Missions have robbed India of its heroic age, and until they undo this their folly, they will never see victory. The system of paid evangelists is an anomaly as fatal as it is indefensible.

"What do we propose instead? Any native Christian whose heart is full of love to Christ and feels impelled to go among his countrymen and tell them the story of salvation will be heard by his non-Christian countrymen, will be fed by them, will get all the clothing he needs. He will at least be as well supported as the Hindu and Mahomedan fakeers. We then propose the abolition of all pay to all native assistants. We propose that the number of foreign missionaries be greatly reduced, that they be prohibited from spending a rupee on the native church in any way whatever. That it be their work by personal contact to draw men to Christ and inspire them them to work for him. That all the machinery of Christian organizations with all the semi-secular work involved be left entirely to the indigenous church, then and not till then will the plant strike its roots in the soil and grow. Now it is a miserable shrunken parasite upon foreign liberality and has no root in itself. We hail the decrease of foreign mission incomes as the first dawn of hope for the Christianization of India."

Opinions like these have been expressed by missionaries and have been noticed in our columns. If we remember rightly, the Rev. Mr. Smith of Delhi and the Rev. Mr. Lewis of Calcutta have expressed the opinion that it would be desirable that there should be no Native helpers or Catechists or evangelists receiving mission salaries. There can be little doubt, we suppose, that when the Gospel is declared to the people of the country by one of themselves who is not dependent on missions or Europeans for his support, it must, other things being equal, commend itself to the consciences of the hearers more powerfully than when they look upon him as one paid by the mission to preach. But is it true that the Native Christian who goes to his countrymen with the story of the Gospel may expect from them food and clothing and shelter? Under exceptional circumstances this may be the case; but ordinarily in India, the caste barrier will be raised at once to exclude the preacher from the houses and the sympathies of the people. The Apostle John speaks of some who went forth taking nothing from the Gentiles, which looks as though it were thought an objectionable thing that preachers should receive support from those who were not Christians. We have no doubt however that if any of our Native brethern should decline mission aid, from a conviction that it would hinder them from giving the best exemplification of the Gospel, and should either earn their own living by tent-making or other work, or should give themselves wholly to the business of preaching, looking to the Lord to supply their temporal need and asking no man for aid, they would be supported; the Master would see to it that they did not lack food, clothing or shelter. In this connection we deprecate any reference to fakirs. Fakirs are men who claim to be entitled to whatever they need from all classes of the community, on the ground that they are men of superior religious merit and that in giving to them, people will obtain religious merit. As a rule, they are self-righteous, proud, contemptuous and any thing but religious in a good sense. But on the supposition that Native Christians should be found in large numbers to enter upon the heroic style of evangelization recommended by J. H. M, we anticipate a difficulty. Men would say to these evangelists: how is it that those from whom you have received the Gospel, live in the enjoyment of every comfort while you, their brethren, wander about in poverty and hardship and discomfort? In fact, this difficulty would present itself at a much earlier stage of the business. The question is, how are our Native brethren to be brought to see that they are called to such an exceptionally self-denying life? Is it not necessary that the heroic style should find expression in the lives of the missionaries before the native converts will realize that they are called to pursue it? And what will they think of the sincerity of the missionaries if the latter, while requiring them to accept of a life of poverty and reproach, refuse themselves to part with any of their comforts? There are trials much greater than those connected with temporal support, and we fully believe that many missionaries come out to India with a spirit of self-sacrifice that would make it comparatively easy to adopt even the humblest style of life. But the heroism is not such as demonstrates itself to the apprehensions of the people of this country. However, the question before us just now is not regarding missionaries, but regarding Native Christian agents, how they can become better fitted to declare the Gospel to their fellow countrymen. We are quite prepared to believe that large mission funds have been a snare, and have in many instances hindered the development of a self reliant spirit amomong the Native Christians. We need hardly say that our columns are open to any statements that may seem likely to assist in the elucidation of the matter.

INTERNATIONAL BIBLE STUDY.

June 2nd, 1878. 2 *Chronicles* xxviii. 19-27.

THERE is nothing in the world more blinding than sin. No matter how much sense men might otherwise be possessed of, they are altogether cheated out of the benefit of it by sin. Ahaz, king of Judah, so far from learning the lessons that were embodied in the chastisements and humiliations brought upon the land of Judah, instead of perceiving that these were the results of neglecting the service and worship of God, reasoned thus: Foreign and idolatrous kings have triumphed over this land of Judah, and so there is no reason to believe that it is of any avail to keep up the worship of Jehovah. So we sometimes see those who have been addicted to drink and who have the craving for it still, when matters do not happen to go with them as they wished, find an excuse for turning again to the bottle. The glory of Judea was that God was willing to be her God, and make known his ways to the people; and just in the degree that she continued to honor God it was certain that God would know how to preserve her from all enemies that might come against her. But Ahaz lost sight of this distinction and looked upon the nation as one of the kingdoms of the world, and inferior to many of them in power and grandeur. He sought the alliance of the king of Assyria, and did not hesitate to take the money of the house of the Lord, and even cut up the sacred vessels, in order to satisfy the cupidity of the king of Assyria. Having thus despoiled the temple, he shut it up, and erected altars elsewhere in Jerusalem All over the country might have been seen idol altars, fuming with incense to the Gods of the heathen. We are told that he sacrificed to the Gods of Damascus that smote him, that is, he imagined that they were the authors of his humiliation, not understanding that it was the Lord who gave him into the hands of his enemies. Is there not the same tendency at this day to forget what is the true glory of a nation? Are there not nations that God has favored above all others by the light of an open Bible, and by the presence of great numbers who worship him in spirit and in truth, and yet, instead of congratulating themselves on these incomparable blessings, we see them glorifying other nations because of their material force, and seeking to

be made like unto them? For instance could one gather from the secular press of England what the true glory of England is? would one learn from it that the presence in the land of those who love the Lord Jesus Christ in sincerity, and show it by seeking the salvation of their fellow-men, constitutes that distinction which is of most importance in the eyes of God, and has most to do in securing the blessing of God for the country? The king of Assyria only distressed king Ahaz and did not help him. So it is with all our refuges of lies, with all that we substitute for God as the ground of our hope and confidence. The wealth upon which man relies to give him happiness, too often only gives him care, anxiety, distrust and manifold bitterness. When the Israelites insisted upon having flesh. they had it and it proved a curse to them. They found that it was better to let God spread his table in his own way. The most unhappy of all states of mind is that in which a man has no longer the power of perceiving his errors, but employs all his ingenuity in justifying himself. Ahaz was unwilling to learn, and he died in his sins after bringing manifold evils upon his country.

In the days of this wicked king there was living a man of God to whose inspired pen we owe the most sublime prophecies of the kingdom of the Messiah. We think of him as seeking consolation for the reign of iniquity and contempt of God's word, in the contemplation of those blessed times that were to be ushered in by the atoning death of the Lamb of God, and would stretch on to the new heavens and the new earth.

SOME OLD LETTERS.

Westfield, June 27, 1854.

My dear sister in our Lord,

Your letter of the 22 inst. was received as usual with thanksgiving. How easily praise and thanksgiving flow out from the soul that is filled with love. We know something of what it must be from our own blessed though imperfect experiences, which may God ripen and perfect in his own good time. He has a house here in Westfield to which, if he should send you, as you intimate he may, you will be as welcome as to that of a Brother, and we will talk of the things of the Lord face to face.

I rejoice with you at your aunt's prospective release, and at her resignation in view of the Lord's will. What a comprehensive, delightful, peaceful prayer is that, thy will be done! How it clears away doubts and fears, kills disappointments and troubles, trials and vexations, and leads us by the still waters of the river of life. To utter it incessantly *in the heart* and life, is the whole of religion.

I was glad to hear of our sisters B. and H., who are very dear to me in our Lord. They will be led of him in whom they trust and his mercy will be upon them according as they hope in him. My heart is full of supplication for them, that they may abound in hope that their mercies may abound also. Nor am I sorry to hear of bro. K.'s tribulation which will work out for him on abundant weight of glory.

Sister B.'s experience of being a co-worker with God should not have troubled you. What is that to thee? follow thou me! Has she a monopoly of the spirit? Does he not guide all that put their trust in him, each in a peculiar way? The blind by a way that they know not. The language in which we express our experience is founded upon our interior perceptions; these latter may be very much away and the language used to express them may lead us still farther astray, so that when communicating with each other, great allowance must be made for these difficulties. If God permit us to hear an experience that does not correspond with our own, we should calmly submit it to him with the prayer that both we and our brother may be led *into all truth*, and then quietly let God in his own way and time work out the result. We must not be tenacious of our own experience, *because it is ours*, but be ever ready to be taught by the smallest of the weak things of this world even, knowing that he makes use of such to confound those strong ones that sometimes have interior possession of us.

You say that the Lord has humbled you before him lately. Oh! how good it is to let him put us so low that he cannot humble us any more! To get into such a depth that there is no deeper deep to descend into. What is this but to become *nothing* before him; this is to descend into the bottomless pit with Him who died, whence he will raise us to everlasting life; but it is from that starting point only, that this can be done. My dear sister, let us be nothing. Can nothing feel or suffer? No, but out *of nothing* God can make all things! This is the way to glorify him who is *all*—and in *all*. He must have all the glory. My heart delights in the thought that the day will come, yea, even now is, when the whole earth shall *be filled* with the glory of God. And his infinite goodness will permit us to behold that day in fact, as we now behold it by faith, and he will rejoice in us with joy unspeakable and *full of glory*. May he be praised for ever!

The Lord be with you,

M.

THE QUARTERLY ON PROF. TYNDALL.

THE name of Professor Virchow, of the University of Berlin, is at the present day and must always remain, says the *Quarterly* for January, one of the most distinguished in the history of pathological research. In a recent address on "the freedom of Science" he says, with reference to the Darwinian theory: "There are few students of nature who are not of opinion that man stands in some connection with the rest of the animal world. But I am bound to declare that *every positive advance which we have made in the province of prehistoric anthropology, has actually removed us further from the proof of this connection.*" This is a very fatal kind of advance to make; a little more of the same and we shall see the Monboddo-Darwinian hypothesis consigned to the limbo of philosophic dreams. And yet in his Lecture on "Science and Man," delivered last autumn, Professor Tyndall uses the following language: "Most of you have been forced to listen to the outcries and denunciations which rang discordant through the land for some years after the publication of Mr. Darwin's *Origin of Species*. Well, the world, even the clerical world, has for the most part settled down in the belief that Mr. Darwin's book simply reflects the truth of nature: that we who are now foremost in the files of time have come to the front through almost endless ages of promotion from lower to higher forms of life." When Mr. Darwin's startling hypothesis was first put forth, it of course received the attention of those who resented the attempt to baptize with the name of science that which was a mere speculation, unsupported by a single proof. Having replied to his book or expressed their dissent from it, these parties naturally found something else to engage their attention. Life is rather too valuable to be spent in attacking a Darwin. While they spoke against his monstrous speculation, then the cry of persecution was raised; he was a martyr of science, paying the penalty of having spoken disparagingly of men's darling ideas; when they intermitted their notice of him, then we find it complacently stated that they, even the clerical world, have adopted his views. The article in the Quarterly shows that Mr. Tyndall is not content to assume that science has accepted of this speculation, and that he has silenced the religious world, but is bent on destroying the very foundations of religion, denying free will and moral responsibility, and the existence of a soul. Mr. Tyndall repeats an illustration intended to show how all the functions of the mind and body may be set in motion by the slightest conceivable impulse upon the nerves. A merchant sitting at ease has a telegram delivered to him announcing the failure of some firm with which he is in correspondence. Instantly he starts from his chair, orders his carriage, drives to the bank, sends telegrams and writes letters and then drives home. This complex mass of action, emotional, intellectual, and mechanical, is evoked by the impact upon the retina of the infinitesimal waves of light coming from a few pencil marks on a bit of paper. "From the side of science, all that we are warranted in stating is that the terror, hope, sensation and calculation of the merchant are physical phenomena produced by, or associated with, the molecular processes set up by waves of light in a previously prepared brain." And is this indeed all that science can venture to say about it? Poor science! Science, as thus represented, seems to us very much like the poor African of whom the missionary Moffatt tells us. Moffatt was out in the field; he wanted something from the house, a hatchet, if we remember rightly; he wrote a note in pencil to that effect on a piece of paper, and told a native who was with him to take it to Mrs. Moffatt in the house. The man took it and greatly to his surprise received a hatchet for his master. It was a profound mystery to him how the mere making of a few marks on a piece of paper should have the effect of constraining her to give up a valuable implement. Oh, if he could only acquire the art of so writing! Molecular processes! that's all; no soul. What a wonder now comes to light! A molecular process capable of drawing an inference; capable of forecast; capable of conceiving of a great many different lines of action and of promptly determining which of these is the best. An unscientific person would have said that the mere words of the telegram had no efficacy such as is ascribed to them; that they were the symbols of certain ideas and that the fact thus symbolized led the person to whom they were conveyed, in whom resided the powers of thought and calculation and determination, to follow out a rapid course of reasoning by which he reached the conclusion that unless he adopted a certain line of action he would suffer loss.

NOTICE.

REV. I. F. ROW, will preach a Sunday School Sermon at Falkland Road Hall to-morrow at 7-30 A. M. Parents and children are specially invited.

AT Dean Lane Hall, Fort, Rev. F. M. Wheeler will preach to-morrow at 7-30 A. M., and Rev. W. B. Osborn at 6 P. M.

Epitome of News.

SATURDAY, MAY 18.

—*Bombay Gazette*: "The s. s. Branksome Hall, which arrived in harbour yesterday from Liverpool, brought to Bombay Mr. Royle, another of the passengers saved from the Childwall Hall. Before the Branksome Hall left Gibraltar, news had been received regarding the fate of the doctor and captain of the Childwall Hall, who remained on the deck of the vessel when the last boat left her. The accounts state that both the captain and the doctor succeeded in getting a foothold on the rocks near which the vessel lay, but the only approach from which to the mainland was over a sheer cliff of considerable height. Some people living in the neighbourhood discovered the position of the castaways, and succeeded in hauling the doctor up safely by means of a rope, but when the captain was being pulled up the rope broke, and he fell on the rocks at the foot of the cliff and was dashed to pieces. The cowardly crew, who deserted the ship before the passengers had left her, and carried away the best life boat, are reported to have succeeded in getting safely ashore."

—Dr. Robson, who came out in 1863 in connection with the Free Church Mission, Calcutta, and who has been for some time connected with the Govt. Educational Dept, died in Edinburgh April 17th.

MONDAY, MAY 20.

—Mr. Royle, one of the *Childwall Hall's* escaped passengers, mentioned above, says: "The Rev. Mr. Horsfall jumped overboard, but almost directly got thrown amongst the breakers. We heard him moaning and crying for help in a most piteous fashion, and then all was silence." The doctor, with others left on the wreck, got on the rocks. "Mr. Blair lost his life while pushing the doctor up the rocks, as he was washed away by a heavy sea, and was dashed to pieces against the side of the ship. When they got on to the rocks some Portuguese lowered ropes to pull them up. The captain wanted the doctor to go first, but the latter, who was a big heavy man, thought the ropes too thin, and declined to trust himself to them. The captain then made the first attempt, but had only been hauled up about 30 feet when one of the ropes which had become chafed against the rocks gave way, and the captain was precipitated on to the rocks below and killed instantaneously. The rope was repaired and the steward was hauled up successfully, but the fireman preferred to climb up without the assistance of the ropes, and succeeded in his hazardous undertaking by taking

advantage of the crevices in the rock. As we had brought some ropes with us we lowered them to the doctor, together with the ropes of the Portuguese, and finally succeeded in hoisting him up."

—A private soldier of H. M.'s 18th Regiment shot himself on Sunday morning, the 12th May, in his barrack, at Ferozepore.

—*Nuntius* (Calcutta) in *Lucknow Witness*: "I have some recollections of bazar preaching which are exceedingly pleasing to me, and if again placed in the midst of a non-Christian community, with no better way of getting the ear of the people, I should certainly take my stand in bazars and other public places and proclaim the Gospel message. But wrangling with half-educated Mahomedans, in the presence of uneducated Mahomedans and Hindoos, and in the midst of a noisy bazar, is a kind of work which I hope I shall attempt no more. It is not preaching, it is hardly controversy, and it is the least profitable of all the kinds of work which Missionaries have attempted in India."

Tuesday, May 21.

—*Times of India*: At Morar, up to Saturday evening, there were 45 European cholera cases, of which 30 proved fatal. There have been 100 cases amongst natives, of which 47 were fatal. Lieutenant Playe, R.A., is dead.

—There is, says a contemporary, schism in the Brahmo Somaj. The protest party, who opposed the marriage of the daughter of Baboo Keshub Chunder Sen, and have since complained that they have been treated by their leader in a high-handed manner, have resolved to secede. They held a meeting with that object on Wednesday, and passed a series of resolutions giving effect to their views. The new somaj is to be called the "Shadharani Brahmo Somaj." A secretary and assistant secretary, and a general committee have been appointed to draw up rules for the constitution and management of the new church.

—After much discussion and writing in the news papers, the Bar at the Sailars' Home, Calcutta, is to be kept open, but under restrictions.

Wednesday, May 22.

—*Overland Mail*, May 3: "That the idea of International Exhibitions has been played out is directly contradicted by the grandeur of the Paris Exhibition, which was duly opened on May 1. All Paris was there, and unpropitious weather did not prevent an auspicious opening. The Anglo-Indian Section is most highly spoken of. Two volumes form the catalogue of the British Section. The Prince of Wales was present, and is said to have laughed heartily at the enthusiastic shouts of "Vive la Republique!" with which he was greeted on the road. The Princess of Wales left London for Paris on May 2. On the previous day there was a celebration at Windsor of the betrothal of the Duke of Connaught to Princess Louise of Prussia."

The usual May meetings are being held in London. Africa receives much notice from the various Missionary Societies, and the missions which have hitherto been confined to the coast are to be carried into the interior of the Continent. The recent loss of two missionaries who were killed in an encounter with hostile tribes in no way diminishes the ardour with which the societies are prosecuting the Congo River mission.

Glacing at a few of the principal pictures in the Royal Academy those which will be most talked of will probably be Mr. Frith's set of five, entitled, "The Road to Ruin." A college card party putting out their lamps and admitting the pale light of the small hours of the morning, but still intent on their "play," is the initial picture of the set; then an Ascot group, in every way one of the artist's happiest successes; then the prominent figure in the card party and at Ascot, at home being served with a writ in the presence of his wife and children in a sumptuously furnished apartment; next comes the hard struggle with poverty in a miserable apartment; and the final picture is grim enough—the stripling of the card party and the exquisite of the Ascot Grand Stand, with horror-stricken countenance and dejected surroundings, is locking the door, his own looks, apart from the pistol and profuse supply of ammunition on the table, indicating what "the end" is to be.

The sale of the Erie Railway to the Reconstruction Trustees is generally approved by the American press, a hope being expressed that the railway may be honestly managed hereafter and the property give an improved return.

Victor Hugo's new poem, "Le Pape," has just appeared. It pictures the Pope—or rather a Pope, for it does not point to any particular Pontiff—as having a long dream. Treading in the steps of Christ, he mixes with and succors the poor and afflicted, eschews all pomp, interposes between two hostile armies and prevents bloodshed, saves the malefactor from the scaffold, and finally quits Rome for Jerusalem. He wakes up, declares he has had a frightsful dream, and clings to the Syllabus and worldly state.

—*Indian Evangelical Review*: "A little mission in Central India,—at Sioni,—supported by the Scotch "Original Secession" Presbyterians, is doing good work in a quiet way. The Mission dates only from 1872. Rev. G. Anderson is the missionary in charge. He writes us that, from the first, bazar and village preaching have been kept up constantly. Colportage is carried on, an orphanage has been in existence for over two years, and a good Anglo-vernacular school for about the same length of time. The women, too, have not been neglected, and zanana work forms a regular part of the operations of the Mission. The fruit of faithful persistent effort is beginning to appear. There have been fourteen baptisms, most of them adult converts. Eight men of the *Pardhan* or priestly caste of the Gonds are among the number, several of them being men of influence among their people. The room hitherto used for public worship is now too small, and a church-building is to be erected."

—M. De Tassy, in his notice of Indian literature, says: "I ought to mention the curious work entitled the *Arian Witness*, by the Rev. K. M. Banerjea (a lerned Hindu who has been converted to Christianity and become a priest of the English Church), on the Hindu testimonies to the history of the Scriptures and the rudiments of the Christian faith. Mr. Banerjea maintains in this work that the Hindu Aryans recognized the unity of the human race; he tells us that he has found in the *Rig Veda* the name of Jehovah; he maintains, as I have done far a long time, that the dogmatic teaching and history of Krishna, which seems to be the same as that of our Saviour, though disfigured by exaggeration and Asiatic sensuality, were only propagated in late times in India, and were a distant reflection of apostolical preaching."

—The *Poona Observer* states that about one thousand persons have fallen victims to cholera in the Sholapore Zillah.

—*Times of India*; telegram, London, 21: Mrs. Bagot, widow of the Australian millionaire, has succeeded in upsetting her husband's will on the grounds of unsoundness of mind and undue influence. The Judge expressed himself strongly as to the imputations made upon her personal character, and the inferences drawn by the defendants as to the birth of a child ten weeks after marriage. The trial has created the greatest excitement for the last three weeks.

—*Poona Observer*: "We regret to announce the death of Mr. Krishna Shastree Chiploonkur, the Government Vernacular Press Reporter, which melancholy event occurred at his residence in Narayen Peit yesterday afternoon, after two days' illness."

Thursday, May 23.

—*Bombay Gazette*; London: "The *Quarterly Review* introduces in favour of its theories some extracts from Lord Beaconsfield's novel of "Coningsby." Those who are familiar with this work and the other novels Mr. Disraeli produced about the same period know that the theory of divine right or a monarchical dictatorship is plainly put forward. These theories are at the present moment realised in practice, and I would wish to call attention to the fact that Lord Beaconsfield is at this moment carrying out those dreams of his earlier manhood which he might have been supposed by superficial observers to have completely abandoned. I have given one instance in the case of the present position of the Crown. There is another and perhaps even more remarkable instance. In "Coningsby" a leading theme is the similarity which exists between the religions of Judea and of Turkey, and the kinship and sympathies of the followers of Mahomet and Moses are insisted upon over and over again. It is now in Lord Beaconsfield's power to carry his predilections on this point into practice, and to make them form the ground-work of the whole foreign policy of this country."

—"Sir Francis Goldsmid, M. P. for Reading, was killed yesterday evening at the Waterloo station. As he was alighting from the train which was in motion he missed his footing and fell between the train and platform."

—The ship *Pride of Canada*, from Liverpool to Rangoon, with a cargoo of Salt, was abandoned off the Cape of Good Hope on 24th March. The captain and eight of the crew were washed overboard, but the remainder were saved by the Europa.

Friday May 21

—*Times of India*: "On the one hand the Government tells us that Famine is over, and that the assessment is coming in satisfactorily. On the other the Famine Relief committee's agent declares that a bulk of the population in the afflicted districts so far from being able to pay the arrears of taxes are living on grass seeds. Or to take figures. In his final report on the Famine Sir Richard Temple says that the famine mortality "being only 3.9 per cent. was not considerably above what is believed to be an average rate." The committee's agent declares that in the districts he has visited the mortality is nearly ten times as high. "If," says His Excellency, "a reference be had to the mortuary statistics, no evidence is perceptible of any considerable mortality from starvation: *on the contrary the presumption is the other way.*" The agent replies with statistics tending to prove such a mortality as has never previously been known to exist in Western India."

"Yesterday morning a Coroner's inquest was held at the European General Hospital on view of the body of William Henry Royals, employed in the Government Marine Stores Department. Upon the evidence adduced, the jury was of opinion that deceased had committed suicide by voluntarily administering arsenic to himself."

—Same; Zanzibar, 2: "The Nyanza massacre has necessarily made a sensation. Truly the losses of the Church Missionary Society have been great and grievous, but the "mission" is not to be "considered as over," when this month has brought out three more young men to follow up those who have gone before, and others it is believed proceed to the Nyanza by the Nile route. Mr. Wilson is not the only surviver of the second party, for Mr. Mackay, a civil engineer, who has hitherto been busy road-making, has, according to latest news from the interior, gone forward by rapid marches to join Mr. Wilson, who, when he heard at Mtesa's capital the news that his comrades were murdered, quitted for the time at least Mtesa's country, and marched south to Unyanyembe."

—The Str. *Pera*, with English Mails, left Aden for Bombay, Thursday, 3 A.M.

—The French journal *Le Pelerin* thus describes the arrival of Pius IX. in Paradise:—"On entering he received from the Immaculate Virgin Mary a crown, as a reward for the crown which he had given her on earth. St. Joseph, whom he had made patron of the Church, did not fail to shake hands with him warmly, and to express his thanks. St. Peter, on seeing him, opened the choir at once. Hilarius, Francis of Sales, and Alfonso of Liguori, the three doctors of the Church, proclaimed by him, glorified by turns the deeds of his pontificate. Fifty-two saints and 26 beatified ones, who owe him their present positions, entertained him with a sweet concert." The French paper continues the account far beyond the above, but does not give the source of its information.

—Deaths last week, 525. By cholera, 21.

Miscellany.

—Report of the Am. Marathi Mission:

Br. R. Hume truly remarks—"Even Hindus expect Christians to be more upright in their dealings than themselves" "A Government officer, some months ago, told a native subordinate whom he trusted, that if he could ever recommend really trustworthy men, to do so, and he would give such men appointments. The subordinate, a former pupil in our schools, replied, 'You cannot find such anywhere but among the Christians.' If our people realized their opportunities and shrewdly improved them, they might qualify themselves for, and secure, more Government employments than they do. But at present, very often, a Christian Government servant has to suffer many annoyances from his heathen fellow-employees.

Br. Ballantine writes that "The case of a Gosavi woman baptized at Kokamthan in the beginning of the year was one of special interest. She is a woman of superior intellect, and is respected by all. Her former life had not been altogether correct. But of late years she has sustained a good character. Her answers to all the questions put to her when she was examined for reception to the Church, were remarkably clear and to the point.

Br. R. Hume states—"The Loni church has continued to be faithful in trying to support its pastor, even through the painful months of the famine. Not a single member who has employment from the Mission has ever even asked to be excused from paying at least a full tithe of his income. If more of the paster's salary were borne by those receiving no assistance from the Mission, the Church would be on a more truly independent basis.

Many of the Christians are supported to a large extent by the *haks* they receive from the cultivators of their village for the work they do as gatekeepers, messengers,

of the village, rope-makers, &c., according to the rules of a Hindu village.

Stone-cutters, carpenters, and other craftsmen are in some demand on railroads, bridges, &c. Cartmen, cart-makers, traders, policemen, and Government officers generally, school-teachers, contractors, and those they employ, &c., are all outside the caste rings, and are becoming yearly more numerous. Now also any one who can secure a "number" of land and a yoke of oxen may become a farmer And as the means of living that sufficed under the old village rules are becoming precarious, many Christian Mahars are turning their attention to farming, or carting, or road-making, or trading in cattle and wood, &c. Dr. Ballantine reports that there are thirty-five Christians in his districts who are farmers. "Most of them are able to earn their living from it in ordinary years. Just now, however, many of them find it hard to do so

The medical work in connection with our Mission in Bombay has been carried on with increasing interest and success. Dr. Norris reports a total of 4,006 patients that she treated during the year 1877. Of these 666 were treated outside, and 3,340 were treated in the dispensary. The dispensary was first opened in Dr. Norris's compound, on the 15th of August. It was removed on the 1st of December to a commodious building on the Mazagon Road that is well situated for the accommodation of patients from that part of the city. The number of new cases treated in the dispensary was 1,820. Of the religious element in this work Dr. Norris says:—"Each patient receives a ticket with a Bible text, in her own language, written upon the back. She must preserve this ticket, and bring it with her whenever she wishes the medicine renewed. After a few visits the ticket is taken, and another with a different text is given her. The texts are in Marathi, Hindustani and Gujariti. Not many of the women can read these texts themselves, but they nearly all have husbands or sons who can read to them.

"While they are waiting to be treated, two Bible-women read and explain the Bible to them; and Mrs. Park and other missionary ladies come in and speak to them, as they have opportunity. They listen very attentively, and it is seldom that any one makes a disturbance."

Dr. Ogden, Sholapoor, relates the following incident, which opened to her eight Brahman houses:—"One day a Brahman priest drove into the chapel compound with his wife The poor woman was so ill that I feared she would die before her return home. I told her husband this, and offered to visit her at home if he wished it. To my surprise and joy, he said, 'Come, please.' For four days, three times a day, I visited her, and before she died, found an opportunity of telling her the old, old story of Jesus and His love. The mother one day said, 'Why is it you do all this for us? Why did you come so far from home?' I replied, 'My God is a God of love, and I love your souls, and want you to know my God and believe on him.'

A Native Christian Doctor.—Br. Harding says:—"We are very glad to welcome back to Solapur Mr. Prabhakar B. Keskar. He is a native of this place, and became a Christian here ten years ago. He has been through a regular course of instruction at the Bombay Medical Mission, having graduated in October. He now, with his excellent wife, commences work here, with the expectation of being an independent practitioner. Very few have better opportunities for usefulness, and many Christian friends will watch his course with a hopeful interest."

Selections.

THE LORD'S WORK IN ITALY.

During my stay at Naples I have found a good congregation assembled twice every day listening to the Gospel preached to them in Italian by laymen, supported by a foreign gentleman. There have been conversions. Mr. Sankey's songs, translated into Italian—the tunes being played by an English lady—have proved a great attraction for the Italians, who are so fond of music.

There are in Naples many English and American families, and many invalids, who come to spend the winter season, as the climate is very mild; there is also a crowd of visitors in search of pleasure and amusement. It was suggested that a daily prayer-meeting and Bible-class in English should be held; and I was chosen to conduct it. At first there were very scanty audiences, composed of a few English and Americans, but it daily increased. Some Italian nobles attended, as well as those from other class of society, with their families, so that in a short time the Italians far exceeded the English.

The chapel being situated in the centre of the Jesuits and the Romish priesthood, some of these dropped in quietly, sitting near the door. They were, no doubt, brought by different motives—some by curiosity, others as spies, but some in earnest, as was testified by their salutations. My parting meetings were filled with Italians, to whom some of the brethren endeavoured to explain the meaning of the different passages of Scripture, which were spoken in English. At the last meeting many English and Americans expressed their gratitude to God for bringing them to the knowledge of the truth, and to study the Scriptures for themselves. The Italians, more emotional, embraced me cordially, asking me to pray for them.

At Florence, where my stay was short, I learned from Mr, McDougall, of the Scotch Church, that his church has sixty-eight members, with an average attendance of 140 at the evangelistic meetings. The Sabbath-school is attended by seventy children, two-thirds of whom are from the households of Liberal Roman Catholics Most of the grown-up boys and girls remain for the church service, and carry home the truth to their parents.

Signor Gavazzi writes:—"Our Roman College is now fully developed. In general we are well pleased with our students, many of whom are bright and promising. We trust the blessing of God will rest on this undertaking, which aims exclusively at the propagation of the Gospel in Italy, through pious and well-trained evengelists."

Speaking of Italy generally, the policy of the Papacy has debauched the public conscience by gorgeous ritual and commandments of men. Ignorance and idleness have been fostered to such an extent that scarcely 3 per cent. of the people can read or write. The dominion and corruption practised by the priesthood have bred a hatred of religion, which only time and education and the Spirit of the Lord can change for the better. With all these formidable drawbacks, we are not without hope that the good seed of the Word has brought forth fruit.—(*Christian.*)

C. Wengierski.

GENTEEL POVERTY.*

My dear Miss——, It would be true enough and simple enough to tell you that as we get older we get more dependent upon us, more who learn to ask of us, and also less means of helping them; and so are obliged to learn to say "No," where we see no reason to give. But I cannot refrain in honesty from protesting against that notion which people have got into their heads, and mistake for charity. I am surprised that you, who have done so much honest, earnest service in many good causes, should be deluded by the notion that it is a Christian duty to labour to raise those whose family has fallen from one class of society into another, back again into the former place. Where do you find in the Word a blessing on "ladies and gentlemen"? Where do you find in experience that the upper classes (as men call them) are happier than the lower? In our days hundreds and thousands, whose fathers could not write their names, are rolling in money, owing fine houses and estates. Providence so orders it; and who proposes to suppress them? Hundreds and thousands, whose fathers were rich men, are reduced to the ranks. Why not? The boys and men on my farm are as useful and happy as the smart people idling in Hyde-park. Who would wish to change their places? I am sick of that word "*menial.*" What do men and women mean who ask for employment "*not menial,*" unless they mean that they want to live at some one's expense without doing any work? I have got a man on my farm, a thorough gentleman in carriage, heart, feeling, and conduct, honoured by me and by God too! I know plenty of gentlemen, so called, who are honoured by neither. If you want that poor boy, "with nobility on his brow," to be happy and good, let him earn his bread honestly, and teach him to be thankful to God for it. Save him from the misery of the multitude who will strive to be counted with the classes whom God has placed above them.

And now, believe me that I honour and love you, and all like you who endeavour in self-denial to show kindness to their fellow-creatures; but I am disgusted by that delusion about classes, as though it was or could be a shame or sorrow for man or woman to do his or her duty in that state of life to which it has pleased God to call him or her, My dear housekeeper for the last twenty years was, I suppose, a "menial," but all the neighbourhood respected as well as loved her, and she was to us a sister as well as a servant, and is now among the honourable at God's right hand. I write all this that you, whom I respect and esteem, may not have your kind spirit deceived into doing false work. It is no evil to be a servant or a sweep, but great evil to be false and selfish. God's likeness (true nobility) is to be found in every class, and the devil's image may be found in the highest; and so, with every best wish, and one among them that I was near enough to talk this over with you.

I am, yours truly,——.

* From "Thoughts and Experiences of a Charity Organizationist," by J. Hornsby Wright (*Hunt*), a book which contains much valuable information.

THE NEW ENGLAND EVANGELISTIC CAMPAIGN.

Mr. George C. Needham writes: "Messrs. Moody, Sankey, and their fellow-labourers will soon close their evangelistic campaign in New England. Six months have already been occupied in the tour. The cities and towns visited were the largest and most central in the different States. In each of the following places, services averaging three daily (Saturdays excepted) for a month or more were carried on. In *Vermont*: Burlington, Rutland, Bennington, and St. Johnsbury. In *New Hampshire*: Manchester, Concord, and Portsmouth. In *Mass.*: Boston, Cambridge, and Springfield. In *Connecticut*: Hartford, and Meriden (New Haven and Middleton are yet to be visited). In *Rhode Island*: Providence, Newport, and Bistol. In *Maine*: Portland, and auxiliary overflow and neighbourhood services have also been held, and local talent utilized.

"Probably 200,000 persons have heard the Gospel. This is a minimum number. If there were buildings large enough to accomodate the crowds seeking admission, several times that number would have heard the Word of Life. The largest building, the tabernacle in Boston, accommodates 7,000. New Haven Christians have erected a building for Messrs. Moody and Sankey, which will seat 4,000. In the other towns, the seating capacity ranged from 800 to 3,000. The systematic co-operation of the evangelists worked well, and arranging to spend a month or more in each locality, gave opportunity, not only to reach large numbers of people with the Gospel, but also to develope and direct Christian life, and give instruction in the Word of God.

"There were some remarkable conversions took place. Through Mr. Mood's preaching at Springfield, a Japanese prince received Christ, and is now interesting himself on behalf of the scattered Japanese in the country. We all have had joyous experiences over the salvation of Roman Catholics, Unitarians, and Universalists, and have seen wonderful exhibitions of God's power in saving blaspheming sceptics, drunkards, self-righteous church-goers, and worldly pursuers of gain and pleasure.

"Still weakedness is rife, Daring ungodliness is on the increase, and many are looking for the near glorious coming of the King. The prejudice and opposition shown in former days against evangelists and pastors preaching "the hope" is not so great and eager thousands listen to Bible-readings on the subject of the pre-millennial advent of the Lord Jesus with deepening interest. We are hoping soon to hold a Conference to 'the Second Coming' and its kindred doctrines.

"We ask Christian friends to pray on behalf of very much seed sown during these few months.—

Yours truly,

Geo. C. Needham."

—(*Word and Work.*)

GNATS AND CAMELS.

Our present number contains a remarkable illustration of our Lod's proverb concerning those who strain out gnats and swallow camels. "An Old Tavern Missionary" is vehemently exercised on the subject of the Sunday closing of public-houses; and so far good,—there is overwhelming need of this. Our correspondent says that "As soon as a landlord is born of the Spirit, his conscience, enlightened by God's Word, tells him plainly and loudly that it is a sin to sell intoxicating drink on the Lord's-day." But does his conscience stop here? Does it not tell him that it is a sin on any other day?* God's Word by Habakkuk is not "Woe unto him that giveth his neighbour drink on Sunday; that puttest thy bottle to him on the Sabbath, and makest him drunken also on the Lord's-day." What should we say to a serious exhortation to gamblers to avoid their vicious enjoyment on Sundays?

Our correspondent goes on to say, "Very much depends upon the step taken at this crisis. It means life or death." Does it really mean life, if the publican goes on selling liquor all the week, but closes his house on Sunday? "Wilt thou call this a fast, and an acceptable day to the Lord?"

Some of this good "Old Tavern Missionary's" words read like a grim joke, which would be ludicrous were not the other side of the picture so terrible. The City public-houses close early, and after having spent the day in encouraging young men and old to "look upon the wine when it is red, when it sparkleth in the cup, when it moveth itself aright," and to forget that "at the last it biteth like a serpent

* We are speaking of drink-selling as it exists, and of any view of it immensely beyond any possible need. We do not mean that under any and all circumstances the sale of intoxicating drink would be sin.

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and stingeth like an adder," "the landlord, landlady, barman, and barmaid, have time to think, read, and pray"; and, as the house is closed on Sunday, "they are free from the moral stigma which abides with the character of an habitual Sabbath-breaker," and thus they seem in our friend's opinion to escape "by the skin of their teeth" the "woe" of the drunkard-maker.

The missionary heroically refuses to allow his "lasting debt of obligation" to "some of our kind and rich brewers and distillers," to render him "purblind to the present most unsatisfactory and ruinous state of things." But he seems to overlook that man is greater even than the Sabbath, and that the ruin of the bodies and souls of men is more "unsatisfactory" in the sight of God than the breach of the Sabbath-day (Matt. xii. 11, 12).

But perhaps the most startling part of this strange letter is the statement that "*four-fifths of the money required to work our gin-palaces and public-houses is supplied by the brewers and their friends*"; and that *eighty per cent. of our drinking-shops would have to be shut up suddenly if the money on 'loan' were to be withdrawn*" by these "sincere, humane, intelligent, benevolent Christian men." Verily, we almost wonder whether their friend is writing in sober earnest, or in subtle irony. In any case, these "habitual Sabbath-breakers" by proxy, to whom the "moral stigma" reverts with interest, must cry, "Save us from our friend!" And as all these "powerful persons" are not fools, they must surely see that the real issue is, not whether it is "a manly duty that they wisely, firmly, fearlessly" consider how they "can aid and encourage and make possible" to "their own customers and dependants" "the sacred duty of observing the Lord's-day"; but that they "should give their best and most-self-denying thoughts to the consideration of the vital, and pressing, and sleepless question" of abolishing this ghastly traffic altogether.—(*Christian.*)

TELEGRAPHIC NEWS.

London, May 17th: Negociations are proceeding for a settlement between the masters and operatives at Blackburn. The basis of the conditions is, that work be resumed for three months at the 10 per cent reduction, and that if trade is then improved the wages are to be increased.—It is considered possible in well informed quarters at St. Petersburg, that the Russians will not insist on the possession of Batoum.—The *Globe* strongly urges that a speedy decision be arrived at concerning the incorporation of the Central Provinces with Bombay and the transfer of Scinde to the Punjaub.—The Russian troops have advanced to Kavoskoi, which is nearer to Constantinople than they were before.—The Russian Press has assumed a more moderate tone in discussing the relations with England.—In the House of Commons this evening, Sir Michael Hicks-Beach (Colonial Secretary) announced that he would bring forward an amendment to Lord Hartington's motion "that the Control of Parliament over the employment of the military forces of the Empire is fully secured by the right vested in Parliament to refuse supplies, and that it was inexpedient to pass a resolution which would weaken the hands of the Government at this juncture."

18th: Notwithstanding the pacific tone of the news lately received from St. Petersburg, the Russians still continue massing their troops nearer to Constantinople and the Bosphorus.—The Russians are advancing on Gumalwina, which is situated near to Gallipoli.—The *Daily News* states that General Todleben has sent an ultimatum to the Porte demanding the evacuation of Shumla, Varna, and Batoum, or the Russians will occupy Boyukdere.—A serious riot, attended with much violence, has taken place among the strikers at Preston and Great Harwood, in which the military eventually had to interfere, and succeeded in dispersing the rioters without having to use their arms.

Constantinople, 18th: The head-quarters of the Russian army in the vicinity of Constantinople will remain at San Stefano, whilst the main body of the troops, with the exception of a few companies, have been moved northwards.

St. Petersburg, 19th: Count Schouvaloff has started for London, and will visit Berlin *en route*.—The semi-official Russian journals state that the movements of the Russian forces in the vicinity of Constantinople are for reasons of health, and were never intended as a menace to the Porte, nor is the occupation of Constantinople by the Russians intended.

Berlin, 19th: In consequence of the attempted assassination of the Emperor of Germany, a bill has been brought forward in the German Federal Council for the suppression of Socialist prints and societies.

London, 20th: The Russian Ambassador at Constantinople and General Todleben have assured the Porte that the movements of Russian troops near Constantinople are solely made for reasons of health, and that no hostile intention is meant.—Count Schouvaloff arrived at Berlin this morning.

Alexandria, 20th: The present state of the river Nile promises an abundant overflow this year.

London, 21st: In the House of Lords, Lord Selborne, whilst refraining from submitting a formal motion, called the attention of the House to the unconstitutional procedure of the Government in ordering the despatch of the Indian Expedition, and said, the measure was a violation of the Mutiny Act.—Lord Cairns denied that the prerogative of the Crown had been strained.—Earl Granville criticised the action of Government in withholding from Parliament their intentions to send an expedition to Malta from India. Lord Beaconsfield declined, under the present circumastances, to vindicate his policy, which, he said, aimed at securing peace and freedom for Europe and a position for the country.—Sir Stafford Northcote, in reply to a question, said the Government had not yet formally approved the Chefoo Convention, but that an early decision in the matter was probable. Several clauses, he said, would require the assent of the Treaty Powers. The Indian Government had been consulted concerning the opium trade.—The strikers in Lancashire have resolved to submit the questions at issue to the ballot.—OBITUARY—Sir William Grey.—The speech made by Lord Hartington last night when introducing his motion was moderate and confined to Constitutional rights without discussing the policy of bringing Indian troops into Europe. The Government, he said, had violated the rules for the protection of the British and Indian Exchequers, and the object of concealing from Parliament the step taken in ordering the Expedition could only be to assert the prerogatives of the Crown.—The other leading Liberal members of the commons argued to the same purpose.—Mr. Laing maintained that the measure taken by the Government had reversed the principles whereon the Indian Army was organised after the Mutiny of 1857.—The *Times* of to-day comments on the abstract character of the issue raised by the debate, and observes that Lord Hartington has waived the main argument put forward by Lord Beaconsfield and Sir Michael Hicks-Beach, that "British interests required that a sudden demand should be made on the Indian Army," and that therefore the policy of the Government is probably justified.—Russian agents in the United States have bought a swift steamer named the Columbus, and are fitting it out in the State of California as a Russian cruiser.—Concerning the reported results of Count Schouvaloff's mission to St. Petersburg, nothing authentic is yet known, but it is still hoped that peace will be maintained.

Constantinople, 21st: A riot took place to-day among the refugees from the Provinces, who now are here in such numbers. The rioters entered the Palace of Tchegaran and cheered the ex-Sultan Murad the Fifth, who is confined there. On refusing to disperse, the rioters were fired on by the military. The refugees demand of the Porte the relief which was promised them.—The statement made by the *Daily News* that General Todleben had sent an *ultimatum* to the Porte demanding the evacuation of Shumla, Varna, and Batoum, is semi-officially denied from Saint Petersburg.

London, 22nd: In the House of Commons last night, Sir John Holker, Attorney General, replying to a question said, that Government had received no information that the vessels purchased by Russian agents in the United States were destined for privateers, and further more that Government had no reason to apprehend that either Russia or America would violate Treaty obligations.—In the Commons last night, the debate on Lord Hartington's motion was resumed.—Mr. Fawcett gave notice that if the resolution was rejected he would shortly move that a reduction be made in the excessive expenditure on the Indian Army, in order to relieve the burden of taxation.—Sir John Holker and Mr. Gladstone both argued on the legal points of the question, and the latter (Mr. Gladstone), protested against making a precedent of an act which was in violation of the constitutional liberties of the country.—Mr. Newdegate, Conservative Member for North Warwickshire, spoke in support of the resolution, desiring to assert the constitutional rights of Parliament.—The debate, which was of a desultory nature, was again adjourned until Thursday.—Count Schouvaloff arrived here this evening, and will have an interview with Lord Salisbury tomorrow.

Constantinople, 22nd: The insurrection continues in Crete, where severe fighting has taken place with indecisive results.—In consequence of the demonstration made at the Palace of Tchegaran in favour of the ex-Sultan Murad V. Vessim Pasha has been appointed to supersede the present Minister of Marine.—The Russian continue to approach the Forest of Belgrade, situated near Boyukdere. A Russo-Turkish Comission will fix the exact line of demarcation.

London, 23rd: EVEN. The strictest secresy is observed as to the result of Count Schouvaloff's mission pending the reply of the British Government.—The opinion prevails that peace will be maintained, and that the European Congress will yet meet, and at an early date.—The supplementary Estimates on account of the Indian Contingent are set down at £350,000 for the army and £395,000 for the navy.—The *Times* of this afternoon says that the dread of Imperialism influences the Liberal party in connection with the discussion on the employment of the Indian Army in Europe.

Constantinople, 23rd: General Skobeloff is stationed near the Sweet Waters of Asia (close to the Anadolee Port on the Bosphorus). The Turkish troops along the lines have been ordered to maintain their positions.

Shanghai, 23rd: The German Minister at Pekin is coming to Shanghai. The *Shanghai Courier* states that the suspension of diplomatic relations between China and Germany is imminent.

PASSENGERS SAILED.

Per P. and O. Str. *Venetia*, 20th:

For Southampton.—Mr and Mrs Jackson and 3 children, Mrs and Miss Chitty and 2 children, Mrs Babington and 4 children, Miss Drius de Vitze, Mrs Monteith and 3 children, Mr and Mrs Hannagan and 3 children, Mrs Clemonti and 2 infants, Miss Sewell, [illegible] Goodall, Capt B J Goldie, Mrs Plowden and infant, Mr and Mrs J Leader and 2 infants, Mrs Freeborough and 5 children, Mrs Owen and infant, Capt Horsford, Capt Wright, Condr G Walsh, Conductor J Walshe, Mrs J Hodgert and 2 infants, Miss Dalgleish, Mrss Watt, Lloyd, Hunter, Crosby, Kearns, Messrs C Shorrock, R F Forrest, J W Howell, Prescot, T J Couldry, James West, E Parrs, W L Hudson, and E Parry.

For Brindisi, The Bishop of Madras and sister, Mr and Mrs McCrindle, Capt Western Lieut J C Clibborn, Messrs R McIlwraith, H I Weston, H T Ferguson, G P Robinson, Crowe, W Batchelor, Cox. A C Maitland, Dall, O M Currie, and Francis.

For Venice.—Mr and Mrs Lord, Col Finch, Lieut J Clibborn, Messrs F Mackenzie, W C Greive, Betts. A W Robinson, Seaton, Cherry, Prangle, J Hintze, H Berger, D Cromartie, E G Von Gahus, Bickel, H Will, and Otto Iggeit.

For Suez.—Mr G W Mair, Mr Ziffo, and Capt A S Roberts.

For Aden.—Surgeon J Macgregor, Sub-Conductor Clements, wife and 4 children, Sergeant Baker, Messrs Wright, and Yardley.

PASSENGERS ARRIVED.

Per Str. *Australia*, 17th:

From Genoa.—Mr E Bois, Mr Paul Fischer, and Mr E M Banmann.
From Leghorn.—Mr De Rossetti.
From Naples.—Mr Chaletier and Mr Merzey.

Per P. and O. Str. *Teheran*, 22nd:

From Southampton.—Col Glass, Mrs Elphinston, Mrs Gott and son, Mrs Jackson, Mrs Howick and child, Mrs Stebbing, Messrs G Butler, Proctor, Ward, Kay, Westerman, King, Terven, Thomas, and Watson.

From Venice.—Mr and Mrs Turkhud, and Mr Mookerjee.

From Aden.—Mr Perreira, Mr Jones, Mr M Esmail, and Conductor and Mrs Mace.

Domestic Occurrences.

MARRIAGE.

HARRISON—MAJOR—May 15th, at Christ Church, Ahmedabad, by the Rev. G B Streeten, M.A., Edmond Charles Harrison to Grace Caroline, second daughter of Mr. J. M. Major, B. B. and C. I. Railway.

DEATHS.

PARKINSON—April 14th, at Ramsgate, Christina Parkinson relict of the late Major Parkinson, Bombay Army, aged 64.

GAIGNOUX—May 15th, at Chadarghat, Hyderabad Deccan, Captain Hyacinthe P. Gaignoux, Conservator Railway Forests, aged 59 years and 2 months.

DREWET—May 17th, at Chinchpoogly, May, youngest daughter of Mr. and Mrs T. Drewet, aged 11 months and 13 days

VAN DER STRAATEN—May 17th, at Hornby Row, Bombay Elizabeth Van Der Straaten, aged 55.

FISCHER—May 18th, at Queen's Road, Chowpatty, Sydney Clarence, son of Mr. and Mrs. F. Fischer, aged 1 year.

VANWULLEN—May 20th at Kalbadavie. Ann Jane, the beloved wife of Thomas D. VanWullen, aged 32 years and 5 months.

CHESSON—May 23rd, at Byculla, Mrs. Hannah Chesson, relict of the late John Chesson, Esq., of Paunchgany, aged 37 years.

"BOMBAY GUARDIAN."

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